

Religious Monitor, or Theological Scales.

Great is the TRUTH, and stronger than all things. ESD.

FROM A VERMONT NEWS-PAPER.

"That thou mayest walk in the ways of good men, and keep the paths of the righteous."

THAT thou mayest walk in the ways of good men! A phrase implying a condition, and which naturally from the context, "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee:"—Why? For what? "That thou mayest walk in the ways of good men, and keep the paths of the righteous."

Were not men very ingenious in framing excuses for their folly in their pursuit of destruction, it would seem not a little strange, that religion, which was designated as the great instrument of happiness, should be a discouragement, or damp to our endeavors in the practice of it. The end and scope of religion is to advance the happiness of man, and to advance it in a method consistent with the principles which God has implanted in him. Who can ask life and salvation on more favorable terms than are offered in the gospel? And can fallen apostate creatures expect reconciliation but upon such terms? "The whole need not a physician," nor, we may add, the righteous such terms of

peace and salvation. But where is a righteous man to be found? All have sinned—all have gone out of the way—all, in many things have offended. Hence the necessity of a savior—hence the necessity of atonement and reconciliation—and hence the necessity of duty, obedience and submission on the creatures part. But truth, duty, and the like, are straight lines.—"He that keepeth the law" says Solomon "happy is he:" "Great peace have they who love the law," says the psalmist "and nothing shall offend them." The best way to serve God is to keep his commandments: Indeed without this, our devotion is no better than Pharisaical pretence—invoking God as we cajole men. In this way Solomon's words prove true, "The prayers of the wicked are an abomination to the Lord." It is not a pious snuffle or a sanctimonious phiz, that prepares the soul for heaven. Things must be kept in their proper order. In an ordinary course, the mind must be civilized before it can be christianized. While our affections are unsubdued, while they are indulged to rove at large, and

transgress the bounds prescribed by reason and the light of nature—and “for a pretence make long prayers,”—well may they appear abominable to a holy God, and serve to enhance our greater condemnation. It is a

steady, firm and fixed inclination, as well as a straight course, that leads to heaven. Not one only, but many means are necessary to make progress in the divine life.

ITINERANT PREACHER.

RELIGIOUS SECTS.—Continued from page 92.

II. That the scriptures are not to be esteemed the principal ground of all truth and knowledge; nor yet the primary rule of faith and manners; nevertheless, because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule subordinate to the spirit, from whom they have all their excellence.

III. That immediate revelation is not ceased, *a measure of the spirit being given to every one.*

IV. That by the *light or gift of God* all spiritual knowledge is received, those who have this gift ought to preach, tho without human commission or literature; and as they have freely received this holy gift, so ought they freely to give it: and that any one of a sober life, without distinction of sex, is allowed to preach, when moved by the spirit.

V. That all true and acceptable worship to God is offered by the *inward and immediate moving of his spirit.*

VI. That water baptism, and the Lord's supper, were only commanded for a time.

The moral doctrines of the quakers are chiefly comprehended in the following precepts:—

I. That it is not lawful to give to men such flattering titles

as, your grace, your lordship, your honor, &c. nor use those flattering words commonly called compliments.

2. That it is not lawful for christians to kneel or prostrate themselves to any man, or to bow the body, or to uncover the head to them.

3. That it is not lawful for a christian to use such superfluities in apparel, as are of no use, save for ornament and vanity.

4. That it is not lawful to use games, sports or plays among christians, under the notion of recreations, which do not agree with christian gravity and sobriety; for laughing, sporting, gaming, mocking, jesting, vain talking, &c. are not christian liberty, nor harmless mirth.

5. That it is not lawful for christians to swear at all under the gospel, not only vainly, and in their common discourse, which was also forbidden under the law, but even not in judgment before the magistrate.

6. That it is not lawful for christians to resist evil, or to war, or to fight in any case.

Christ reproved Peter for the use of the sword, and commands us to love our enemies; but war on the contrary, say the Quakers, teacheth us to hate and destroy them.

MARANATHA.

M A R A N A T H A.

(No. III. Continued from page 96 and concluded.)

How astonishing is the force of prejudice in warping the judgments of Men!

DAVID OSGOOD, D. D.

WE have proclaimed, as a nation, that "All men are equal, that no one has a right to oppress, or usurp authority over another; yet America, still retains the suffering brother," let the principles we have declared be for your witnesses at the approaching day, that we have said you are *free*, yet hold you as *slaves*.

The voice of thy tears mingled with blood has already reached heaven! Thy oppressed brethren in some parts of the world, have seen their chains broken on the heads of those tyrants who refused to let them go free.

If the benevolent system of Jesus, which is, "Whatsoever ye would that men should do to you, do ye even so to them: for this the Law and the Prophets," could but influence us in deed and in truth, we should liberate them; and cause these slaves to take the "harp from off the willow, and shake the air with notes of gospel liberty." But alas! poor negroes must continue in slavery, if "the destroyers of all religion" do not come and free them! Do ye hear this, O Americans? You were the first in proclaiming the rights of man, will you be the last in granting them? Christian "citizens, my soul shrinks from herself, and startles at the name of Africa! Where we have heaped crime on crime! Where we have excited murders, robberies, and burnings, that we might punish them and their innocent posterity in

our own land with endless, hopeless slavery—Declaration of independence! where art thou now! Dost thou shun thy own light, or dost thou retire to weep, while thy votaries

Drive on their sordid traffic, gage & span
And buy the muscles & the bones of man;
Deal in the blood of innocence, & plead
Expedience as warrant for the deed."

"And thou religion! how art thou employed? Art thou forging creeds, and systems to enslave the mind, when thou shouldst be loosing the chains that enslave the body? Arise, shine; thy light is come. Preach deliverance to the captive, break every yoke, and command men that they *let the oppressed go free*."

Our preachers are not afraid to paint the errors of the West-India planter in the blackest terrors, for holding "500 fellow men in ignominious bondage for life, because he chanced to have money enough to pay the mercenary slave-trader for them," but they dare not say one loud word against "the most exalted character in human form" for holding three times as many slaves! because he is "Lov'd as a father—as a God ADOR'D."

Will great men always go unpunished, because they can say to their servants do this, and do that, and it is done? or will they not be stripped of adoration and be accountable as men to the great Judge of all, at his appearing?

What is religion? "Is it a something that men may keep without care and loss without injury?"

injury? No christians. Religion is a tender plant, that wants the constant vigilance of all its owners; they must weed and water, and defend it themselves against infidelity; hirelings may destroy it by carelessness, by accidents, or by designs, because they are hirelings: And if it once withers, it is difficult to be restored."

"Children, we of maturer age, are so far from thinking that we are the men, and that wisdom will die with us, that we look on our knowledge as mere folly, compared with what you will know. We were born at the close of a long night of ignorance; at the dawn, we hope, of a new æra in the history of mankind; but you will see the BROAD DAY-LIGHT.—What it will reveal we know not. Most probably, the preju-

dices, the short sightedness, and crooked policy of your ancestors, will constitute the shade of the picture." You will then blush to be told your parents enslaved thousands of the poor Ethiopians and retained them in vassalage, under a republican government. "You will also remember with horror and indignation, that there was a time when men," christian men of one nation, and different nations used to meet in large fields, and made it lawful, yea compelled brothers "to shed each others blood," to suppress gracious titles;—and you will rank such scenes foremost in the catalogue of crimes, and their abettors amongst the worst enemies of the human race, when you know these accursed deeds were done by enlightened christian Republicans.

EVERY CHRISTIAN'S ASSISTANT.

No. V.

[Being occasional extracts from Henry's "Method of Prayer."] *Of the Fifth and last Part.*

LOOK with compassion upon the world that lies in wickedness, and let the prince of this world be cast out, that has blinded their minds.

Walk in the midst of thy churches, and purge away their dross.

Create peace to those that are afar off, as well as to those who are nigh.

Our heart's desire and prayer to God for the Gospel Israel, is that it may be saved.

Teach transgressors thy ways, & let sinners be converted to thee.

Let pure religion & undefiled before God & the Father flourish.

Let the Grace of our Lord Jesus Christ be with us. AMEN.

Lord, let the man of sin be consumed with the spirit of thy mouth, and destroyed with the brightness of thy coming.

Let Babylon the great fall, & sink like a mill-stone into the sea, that she may be found no more; let the kings of the earth who have committed fornication with her, and the inhabitants of the earth who have been made drunk with the wine of her fornication drink of her bitter cup.

Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, as in the generations of old, and make the depths of the sea a way for the ransomed of the Lord to pass over.

For the Religious Monitor, &c.

Messrs. PRINTERS,

Reading an old Massachusetts Magazine, or Monthly Museum, for August 1789, I found the following letter from a young Lady to one of her acquaintance, containing an account of the extraordinary method which a young Gentleman took for keeping his own death constantly in view.—viz.—

Dear MIRA,

YOU well know I have often pressed Siderio to give me a view of the secret room you and I have observed him to retire to so constantly, evening and morning, during our residence at Clindon-House. I am now returned again to the delightful spot on a visit of a month to Siderio's sister: and ever since my arrival I have been plaguing him with the old request. He always resisted my importunity, and put me off with some trifling excuse, till last night: he had been talking to me on several grave subjects—I in my usual manner rallied him on a gravity so unbecoming his years and rank in life; but he with the persuasive eloquence he is so much master of, attempted to convince me that a serious air is much more becoming than the thoughtless flippant one of a modern fine gentleman.

After talking some time, he bro't me to a subject he knows I think very little of—DEATH. He talked upon the subject with all the gravity of a philosopher, and then taking my hand between his he pressed it with that graceful freedom you know is so natural to him, and looking attentively at me, said, "The lovely *Asphelia* knows very well she one day must die; yet how little she thinks of that period which will

put an end to all those personal charms she now possesses! The time will come when those bright eyes which now sparkle with so engaging a radiance, that they captivate every beholder, will lose their splendor in the gloomy regions of the dead. That lovely face, and engaging person, which now can scarcely be matched for beauty, will one day be a prey to death: corruption shall destroy their charms, and moulder them into dust!—Why then should *Asphelia* give all her attention to this corruptible part, and neglect so much that incorruptible part, her soul, which is doomed to live forever?" I could make no answer to so home a question. Observing my silence, he continued, "The generality of the youth of the present age, think more of enjoying the present moment, than they do of preparing themselves for that eternity which is to come; but I (since the death of my brother, who was carried off so suddenly) have resolved, that death shall not come upon me unexpectedly; for I make that awful period and futurity, the principal subjects of my thoughts. I am satisfied I should not now look upon his arrival as premature, on the contrary I should welcome the kind messenger, who comes to set me free from this earthly prison, and

and give me liberty in the realms of happiness. That the gaiety which surrounds me may not tempt me to forget that I am mortal, I have had recourse to a precaution, that in spite of the bewitching allurements of the world, keeps me constantly in mind of death: if you will give me leave to attend you into the private room you have so often wished to see, I will explain myself." I offered my hand, and he conducted me well pleased to see this secret place. The first door opened, not as I expected into a room, but into a long gallery, at the end of which there was another door, but before Siderio opened it he desired I would not be surprized, if I saw any extraordinary sight. I answered I could depend on his honor, and had no fear. He then opened the door; but what was my astonishment at the sight I beheld—a very large dark room, enlightened only by a feeble glimmer of several small lamps that spread horror over the contents of this dismal place: the room was lined with black, and surrounded with coffins and ensigns of death: but recollecting myself I entered in with him—he shut the door, and then said, "Now Asphelia your curiosity is gratified, you see here the secret room you have so often wished to see. Here I resort, morning and evening, to think on death, and offer up my devotions to the great Creator.—The solemnity of the place keeps out all thoughts of the world, and my imagination wings its way through boundless futurity to those scenes of permanent delight which I make no doubt my soul will one day enjoy. Every object you see is calculated to compose the mind into thoughtfulness:—these coffins contain the remains of my ancestors, for many ages back: I had them removed privately from the family vault to assist me in my meditations; that one covered with the black velvet pall contains the body of my beloved brother; his sudden death reminds me how uncertain life is, and teaches me to live so as to be always ready to resign it: the sight of the coffin reads a more affecting lecture on the brevity of human life, than the most eloquent Divine could—it speaks to the heart: there is no resisting such evidence. The paintings you see are all upon subjects suitable to the place: there is one done by an eminent hand, representing the Day of Judgment. Nothing can more effectually remind me of the account I am to render of all my actions on the great day of dread decision and despair. That I may be prepared for the solemn reckoning, I make it a rule every night to revolve in my mind the actions of the preceding day, and note them down in that small book lying on my brother's coffin. Oh! Asphelia, how deplorable is the condition of those foolish mortals who never think of death till he arrives; it is then too late to repent, the grizly tyrant will not stay any longer, but gives the fatal stroke and sends them unprepared to give an account of their actions before the great and just judge.

What

